

IMPLEMENTATION OF HALAL FOOD CRITERIA FOR CONVERTS IN DIFFERENT RELIGION FAMILIES IN DUKUHWRINGIN

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ABSTRAK

Artikel ini mencoba menguraikan sisi lain yang terkait dengan keluarga beda agama, dalam hal ini problematika seorang muallaf ketika menerapkan hukum Islam makanan halal. Kriteria yang dipilih adalah seorang muallaf yang masih tinggal di lingkungan yang sama dengan keluarga agama Hindu (ayah/ibu/saudara kandung). Penelitian ini menggunakan pendekatan kualitatif dan menggunakan tiga orang sebagai sampel untuk diwawancarai. Hasilnya satu dari tiga orang masih makan daging ayam yang disembelih orang Hindu, makanan hasil ritual agama Hindu dan makanan yang belum terpisah secara pemasakan dengan daging babi. Sebaliknya, dua orang lainnya makan daging ayam yang disembelih oleh muslim dan tidak memakan makanan hasil ritual. Selain itu mereka juga masih makan bersama dengan orang tua Hindu tapi tidak menyajikan daging babi sama sekali. Orang Hindu di desa Dukuhwringin juga tidak memiliki masalah dengan makan daging sapi karena memiliki pemahaman bahwa daging sapi halal untuk dimakan di agama Hindu. Permasalahan makanan halal di desa Dukuhwringin tidak menimbulkan konflik karena penganut agama Islam dan Hindu saling toleran. Namun, masih perlu diadakan penyuluhan dan pengajaran konsep makanan halal lebih dalam lagi kepada muallaf di desa Dukuhwringin.

Kata Kunci: Perbedaan agama;Penyembelihan hewan;Kriteria halal;Muallaf.

ABSTRACT

This article tries to unravel the other side related to families of different religions, in this case the problems of a convert when applying Islamic law on halal food. The criteria chosen are a convert who still lives in the same environment as a Hindu religious family (father/mother/sibling). This study used a qualitative approach and

used three people as samples to be interviewed. As a result, one in three people still eat chicken slaughtered by Hindus, food from Hindu religious rituals and food that has not been separated by cooking from pork. In contrast, the other two people ate chicken slaughtered by Muslims and did not eat the ritual food. In addition they also still eat together with Hindu parents but do not serve pork at all. Hindus in Dukuhwringin village also have no problem with eating beef because they have an understanding that beef is halal to eat in Hinduism. The problem of halal food in Dukuhwringin village does not cause conflict because Muslims and Hindus are tolerant of each other. However, there is still a need for further counseling and teaching of the concept of halal food to converts in Dukuhwringin village.

Keywords: Religious differences; Slaughter of animals; Halal criteria; convert.

INTRODUCTION

A new convert to Islam has various difficulties in carrying out Islamic teachings. These difficulties can come from within, for example, there is still a lack of understanding in the application of Islamic Shari'a law (Supardi 2018: 41). In addition, difficulties can also come from the environment and family who do not accept the conversion of their beliefs to their new religion, namely Islam (Pelni, 2020). Differences in the application of religious beliefs in the family are also a problem faced by a convert. One of the most striking problems is the difference in the application of halal food criteria. A convert who lives under the same roof with a family of a different religion has different criteria for halal food. For example, the types of animals that are halal for consumption and the procedures for slaughtering animals.

The problem of differences in the application of halal food criteria in families of different religions is one of the problems faced by converts in the village of Dukuhwringin Village, Slawi District, Tegal Regency. The convert in Dukuhwringin Village still lives in the same neighborhood as his Hindu family. The relationship between converts and their Hindu families is very interesting to study, because in certain aspects they have different teachings. For example, Islam forbids pork, on the contrary, justifies beef. Hinduism allows its followers to eat pork, on the contrary forbids eating beef. Mualaf and his Hindu family in Dukuhwringin village still live in the same neighborhood and have close relationships. For example, if converts celebrate Eid, they invite their Hindu families. This pattern also applies to Hinduism when celebrating a big day, the Muslim family is also involved. In activities like this, culinary

presentation is very important because the ritual is considered to violate tradition if there is no banquet. The different values of the value system in culinary presentation can cause problems, both based on different and even contradictory eating patterns of meat and the method of slaughtering it. In fact, Muslims and Hindus alike are allowed to eat chicken. However, Islam determines the procedure for slaughtering it, which must be Islamic so that the chicken becomes halal. The results of interviews with respondents showed that the method of slaughter was also questioned, especially the possibility of using slaughter that was not in accordance with Islamic criteria. Although this issue seems trivial, it is important to observe because it is a vulnerable point for inter-religious relations. This idea is in line with Bhaidawy's (2001) explanation that small issues concerning inter-religious relations should not be taken lightly, because the opportunity for interreligious conflicts to arise is very open.

The problem of dichotomous meat as a source of conflict was well resolved in Dukuhwringin village by bringing up panyelaman cuisine. Panyelaman is very important for fostering converts and religious diversity in Dukuhwringin village. Although halal food diving has been institutionalized, converts do not necessarily understand about good panyeleman regarding the substance

and procurement process so that doubts remain. Likewise, Hindus do not understand the background of Muslims forbidding pork and the criteria for halal food including procedures for slaughtering animals. This symptom reflects that the understanding of converts and their Hindu families regarding the implementation of halal food criteria has not touched the essential aspects in a meaningful way. By borrowing the idea of Wijayanto (2011), this indicates that their actions are not yet fully aware of the meaning so that it leads to memetics. This pattern of action has a weakness considering the understanding of the meaning of something that refers to a value, not only shapes human actions, but also strengthens them (Poloma, 2010; Ritzer, 2012; Irianto, 2015). Meaning is very important, because it can strengthen an action based on a clear epistemological and axiological basis that refers to a value. Starting from this idea, this paper specifically examines two main problems, namely: first, the background of determining the criteria for halal food in Islam and Hinduism. Second, the meaning of panyelaman with dialogue between converts and their Hindu families in order to create religious harmony, especially Hindus and Islam. This study is very important, not only to increase knowledge, but also to have a practical function to maintain religious harmony between Hindus and Muslims.

Mariyati et al have investigated the harmony between Muslims and Hindus through the diving tradition in Malaya Village, Bali. Mariati's research results shows that the dichomic eating pattern does not only refer to religious texts, but also refers to academic studies. This condition does not create conflict, because they develop cultural adaptation strategies in the form of diving culinary. Panyelaman provides space for cultural dialogue between Hindus and Muslims. This is very important not only as a bridge to understand each other cross-religiously and cross-culturally, but also as social capital for inter-religious harmony within the framework of Bhineka Tunggal Ika. In contrast to Tuty's research, the research in this article focuses on a smaller environment, namely families who are Muslim and Hindu. In addition, this study uses a new location, namely Dukuhwringin Village, Tegal Regency which also has the condition of people with diverse religions.

This study tries to analyze other matters related to families of different religions, in this case the problems of a convert to Islam when applying Islamic law on halal food. Two main things were explored in this study, namely (1) what are the problems of converts in applying halal food in families of different religions and (2) how do converts apply halal food in families of different religions. This

study uses a qualitative type of research with a case study approach to converts who live with families of different religions. Data were obtained by using questionnaires and direct interviews with three selected converts who lived with their families in Dukuhwringin Village. Respondents selected in the study were converts who still live in the same environment as families of different religions (father/mother/sibling). The results of the interview data were then analyzed using descriptive analysis techniques. Research on the application of halal food criteria to converts to different religions can be used as a reference in fostering converts to Islamic law in the field of halal food in Dukuhwringin Village.

DISCUSSION

Dukuhwringin Village, Slawi District, Tegal Regency has 8,244 residents, consisting of various religions. The population of Dukuhwringin Village consists of Islam (96.5%), Hinduism (2.5%), Catholicism (0.4%) and Buddhism (0.02%). Even though this village is multi-religious, they can live in harmony. . Most of the population who are Muslim are also converts, they come from Hinduism and are still in different religious families. The families of the converts have accepted the family into Islam and are tolerant in their daily lives.

The author had a dialogue with three converts as respondents from different religious families in PadukuhanDukuhwringin Village.

Table1. The problem of implementing halal food for converts to Dukuhwringin village

No	Name	Not Separated food with Hindu family	Hindu feast food	Hindu's slaughtered meat
1	Anggi	No	Yes	Yes
2	Resmiyati	No	No	No
3	Yenti	No	No	No

Of the three people interviewed, each had a variety of problems. There are three problems faced, namely, food that is not separated from the Hindu family, eating the slaughtered products of Hindus and eating food from Hindu celebrations. Anggi has food problems that are not separated from his Hindu family, eating meat that is slaughtered by Hindus and eating food from Hindu celebrations. Anggi lives next door to her parents' house so her family often gets food and eats with her parents. The food cooked by religious parents starts from chicken and pork. The cooking process of these foods does not use separate tools so that there are doubts that the food is mixed. The chicken served is also not slaughtered

according to Islamic rules. Even though the slaughtering process really determines the law of halalness, according to the word of Allah in Al Maidah verse 3:

حُرِّمَتْ عَلَيْكَ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخُزَيْرِ وَمَا أَهْلَ بَعِيرٍ وَمَا أَهْلَ بَغِيرِ اللَّهِ بِهِ وَالْمُنْخَنِفَةُ وَالْمُؤْمِنَةُ وَالْمُرْتَدَّةُ وَالْمَرْدِيَّةُ وَالطَّيْحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْبِلُوا بِالْأَلْمِ ذَلِكَ فِيقُ الْيَوْمِ بَيْنَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْضُرْهُمْ وَأَحْضُرُونَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيمَانِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: It is forbidden for you (to eat) carcasses, blood, pork, (animal meat) that are slaughtered in the name of other than Allah, that which is strangled, that which is beaten, that which falls, that which is beheaded, and that which is pierced by wild beasts, except those whom you have slaughtered, and (it is forbidden for you) who were slaughtered for idols. And (it is forbidden also) to cast lots with the arrow, (to cast lots with the arrow) is wickedness. This day the disbelievers have despaired of your religion, so fear them not, and fear Me. This day I have perfected for you your religion, and I have sufficed for you My favor, and I have pleased Islam as a religion for you. So whoever is forced by hunger to sin unintentionally, indeed, Allah is Oft - Forgiving, Most Merciful (Al Maidah: 3).

In addition, Anggi's parents are Hindu religious leaders in Dukuhwringin Village and often lead

Hindu religious rituals. The food served for the ritual is usually taken home and given to the Anggi family. Whereas in Islamic law the food is Haram in Islamic law in accordance with the word of God in the letter Baqoroh verse 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخُزْيِيرِ وَمِمَّا أَهْلُ بَيْتِهِ لَبِغُوا اللَّهَ فَكُنْ مُنْصَرًّا عَلَيْهِ بَاغٍ وَلَا غَابٍ فَلَا إِلَهَ إِلَّا اللَّهُ غُورٌ رَجِيمٌ

Meaning: Verily Allah only forbids you carrion, blood, pork, and animals that (when slaughtered) are called (names) other than Allah. But whoever is forced (to eat) while he does not want it and does not (also) transgress, then there is no sin for him. Verily Allah is Forgiving, Most Merciful (Al Baqoroh: 173).

The problem of enforcing halal food on Anggi occurs because of Anggi's lack of understanding as a convert to Islam and Hindu parents who also do not understand the application of halal food. Anggi's parents consider Haram food in Islam to be limited to not eating pork. Anggi also admits that he feels bad if he refuses food offers such as chicken meat and ritual food from his parents because they are considered rude.

In contrast to Anggi, Resmi and Yanti do not have problems with food resulting from Hindu religious rituals and do not eat the meat slaughtered by Hindus. This is because their parents

are not people who actively participate in Hindu religious ritual activities. In addition, their families are also used to calling the Ustadz if they want to slaughter a chicken to eat together. Resmi and Yanti's parents also don't like pork so it's very rarely served at home. Therefore, Yanti and Official have no doubts about the halalness of food if they eat with their parents.

Anggi's parents, Resmi and Yanti do not face any problems related to beef. They doubt that it is forbidden to eat beef in Hinduism and consider it halal. This is different from the law that prohibits eating beef in Hinduism in Bali and India. Hindus in Dukuhwringin village in general also have the same understanding as Anggi's parents, Resmi and Yanti.

Cultural Adaptation in the Form of Culinary In the perspective of AGIL, Dukuhwringin village is bound to the goal (G = Goal attainment) to create a harmonious, harmonious and peaceful society – the basic human need for security and the ideals of Tri Hita Karana. Achieving this goal requires integration (I = Integration) between villagers and latency (L = Pattern Maintenance). The formation of this condition is not easy, because religious and ethnic diversity can lead to conflict. Sources of conflict include different eating patterns and even the dichotomy between Hindus and Muslims. In matters of eating, Hindus are not as complicated as Muslims. Textually Hinduism forbids

(recommends) its people not to eat beef, but in fact many Hindus secretly ignore it. Hindus are more flexible in accepting food, not only eating pork, but also other meats including beef. This condition is different from Muslims, namely it is forbidden to eat pork. It is even possible for Muslims to refuse to eat other meat that is not slaughtered in an Islamic way. The tradition of Hindus is of course integrated with pork, for example, certain Banten customs that use pork so that it strengthens the tradition of eating pork. This condition raises problems, especially among Hindus who want to invite Muslim families and a religious activity. In general, the informants stated that they invited neighbors, friends or family – considering that many Hindus have a family who converts to Islam because of marital ties or struggles. With reference to Durkheim (1989) this is called the social function of religion, namely strengthening solidarity.

Cultivating social solidarity is very important for Dukuhwringin village which has a pluralistic pattern. Social solidarity is social capital for the survival of Dukuhwringin village. Constraints to the formation of solidarity based on food need to be solved. Moreover, eating together is an inseparable part of the implementation of rituals in a religion (Koentjaraningrat, 1982). In the Dukuhwringin community or even in Indonesian society in general, eating

together in ritual activities such as marriage is always closed with eating activities. Eating as an important part of the ritual of course becomes inappropriate if inviting Muslims and the dish is full of pork. Social solidarity as a follow-up aspect of the ritual is automatically disrupted because of the presence of pork. In order to overcome this obstacle, the Hindu family in Dukuhwringin village made an adaptation (A = Adaptation) to the diet so that it gave birth to the panyeleman culinary. Panyeleman means special food, especially meat for Muslims or converts whose raw materials are non-pork, such as chicken, sea fish, eggs, etc. However, along with the strengthening of religious awareness among Muslims, among others, due to the influence of religious education, the requirements for panyeleman are no longer only non-pork meat, but the method of slaughtering and cooking it must also be Islamic. There are even Muslims who are no less comfortable wearing plates belonging to Hindus because they are considered to have been used as containers for food made from pork. Thus the meaning of panyeleman is broad, not only referring to non-pork meat foods, but also the Islamic way of slaughtering, cooking and serving it. Ideas like this may reflect emotionality among Muslims. However, this condition cannot be denied, given that religious emotions are an integral part of a religion (Koentjaraningrat, 1982).

In this regard, Morin (2005) states that humans always have double faces, namely as homo (animal) rational and homo demens so that their actions do not always adhere to the principle of rationality, but can also refer to the principle of emotionality - act irrationally. Under these conditions, the Hindus in the village of Melaya adapted the panyelaman towards more holistic requirements in order to build social solidarity as social capital for religious harmony.

The strategy they developed was when they prepared the dive, by asking their neighbors and/or family for help who were Muslim. They were asked to prepare slaughtering holistically, from slaughtering animals to cooking and serving them in the dining room complete with the label, namely panyeleman. Even more important, people who are waiting for panyeleman can also be taken from Muslims. The raw materials for the panyeleman and/or the equipment used are provided by the host or a Muslim who is involved in handling the panyeleman. The problem of eating places that are feared to be contaminated can easily be solved through the use of traditional eating containers, namely ingka which are covered with paper. This pattern is more efficient than using plates because it does not require time and effort to wash.

CONCLUSSION

In general, converts in Dukuhwringin village already understand materially halal food such as the prohibition of pork. However, there are converts who also do not understand the law of halal food in terms of how to slaughter and separate cooking utensils from non-halal food. With these conditions, it is necessary to provide intensive guidance and assistance to converts regarding the implementation of halal food. In addition, Hindu families in Dukuhwringin Village also have no problem with eating beef because they think that cows are not prohibited in Hinduism. The problem of halal food in Dukuhwringin village does not cause conflict because Muslims and Hindus are tolerant of each other. However, there is still a need for further counseling and teaching of the concept of halal food to converts in Dukuhwringin village.

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